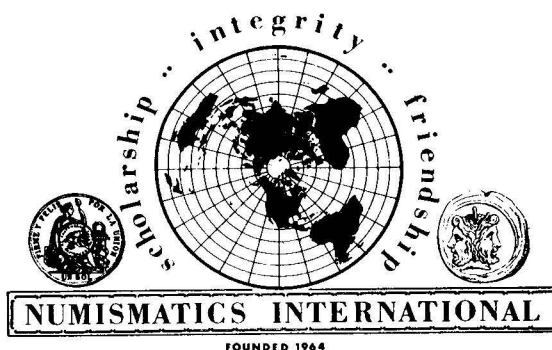


38 years of service to numismatics



JUNE 2003

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APPOINTED STAFF

Curator, NI REFERENCE COLLECTION	Librarian, NI PERIODICAL LIBRARY
Philip L. Lawrence	Jim Haley

Editor, <i>NI BULLETIN</i>	P. O. Box 305
Marvin L. Fraley	White River Junction, VT 05001
2813 – 57 th St.	
Lubbock, TX 79413-5606	
Phone: 806-795-7623	
e-mail: mlf@nts-online.net	

NI MAIL BID SALES
Carl Young
P. O. Box 810521
Dallas, TX 75381-0521

Book News & Reviews Editor
NI BULLETIN
Herman Blanton
P. O. Box 247
Mount Vernon, OH 43050
e-mail: hblanton@yahoo.com

Moderator, NI EDUCATIONAL PROGRAMS
Howard A. Daniel III
P. O. Box 989
Deltaville, VA 23043-0989
e-mail: Howard@SEAsianTreasury.com
e-fax: 413-826-3087

Index Editor, *NI BULLETIN*
Michael E. Metras
e-mail: mike@WorksAndWords.com

PUBLICATIONS CHAIRMAN
John E. Vandigriff
190 N. Stemmons Frwy., Suite 200
Lewisville, TX 75067
e-mail: johnvan@attbi.com

Librarian, NI BOOK LIBRARY
Granvyl G. Hulse, Jr.
30 Pleasant St.
Colebrook, NH 03576
Phone: 603-237-4039
e-mail: ghulse@ncia.net

NUMISMATICS INTERNATIONAL, Dallas, TX
e-mail: johnvan@attbi.com
Internet: <http://www.numis.org>

Correspondence should be directed to those persons and addresses above for departments indicated. All other correspondence should be mailed direct to NUMISMATICS INTERNATIONAL, P. O. BOX 570842, DALLAS, TEXAS 75357-0842.

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INSIDE N.I.

MEMBERSHIP CHAIRMAN'S REPORT

June 2003 Applications for Membership: The following person has applied for membership. If no written objections are received by August 1, 2003, the membership will become effective on that date.

2647-MT Alexei Dmitriev, P. O. Box 221, St. Petersburg 192238, Russia



DONATIONS REPORT

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
Anonymous	\$500.00 Cash	General Operating Fund
Exxon Mobil Corp. (Matching Gift Program)	\$500.00 Cash	General Operating Fund



NI EDUCATIONAL PROGRAMS

The American Numismatic Association Convention & World's Fair of Money will be held from July 30th to August 3rd at the Baltimore Convention Center at 1 West Pratt Street, Baltimore, MD. There will be an NI Meeting at this convention with Howard A. Daniel III as moderator of a show and tell on Saturday, August 2nd. Howard is also supporting the Philippine Collectors Forum at this convention, so he is urging all possible members to bring something from the Philippines with them and/or create an exhibit centered on the Philippines. But if you have nothing from the Philippines, please bring something else that you can talk about for a few minutes. He will also be manning a table at the convention for you to meet other NI members, rest a while, or leave messages. Please contact Howard at Howard@SEAsianTreasury.com, if you plan to attend and he will give you the meeting time and room number after it is given to him, or you can find it in the convention program which you can pick up at the registration table.

If you want more information about the convention, please contact the ANA Convention Department at ANACvn@money.org.

COPPER ALLOYS (% of each element)

Ron Herneshen, Plumas, Manitoba, Canada, NI #2243

* A vague generalization is that brass consists of copper and zinc, while bronze consists of copper and tin. Although it appears that bronze must have tin, it may also have zinc.

	<u>Cu</u>	<u>Sn</u>	<u>Zn</u>	<u>Ni</u>	<u>Examples</u>
Pure	100				USA 1¢ 1793-1857; Great Britain Penny 1797-1860; Mexico Centavo 1863-81, 86-98
Bronze	98	0.5	1.5		Canada 1¢ 1942-1977
	98	0.25 other	1.75		Canada 1¢ 1978-1996
	97	0.5	2.5		Great Britain Penny 1944-5, 61-7
	95.5	3	1.5		Canada 1¢ 1876-1941; Great Britain Penny 1923-40, 46-53
	95	4	1		Canada 1¢ 1858-1859; Mexico Centavo 1905-1915; Great Britain Penny 1860-1922
	95	2.5	2.5		Mexico Centavo 1915-1943
	95	1	4		Mexico Centavo 1944-1949
	95	< 1	> 4		USA 1¢ 1864-1941, 1947-1961
Brass	95		5		USA 1¢ 1942, 1944-45, 1962-82; Mexico 5 Centavos 1951-1955
(Tombac)	88		12		Canada 5¢ 1942-1943
	85		15		Mexico Centavo 1950-1969
Nickel- brass	79		20	1	Great Britain 3 Pence 1937-1967
Copper- nickel	88			12	USA 1¢ 1856-1864
	80			20	Mexico 5 Centavos 1936-1942
	75			25	Canada 5¢ 1982-1997; USA 5¢ 1866-1942, 1946-; Great Britain 1 Shilling 1947-66; Mexico 5 Centavos 1950
Pure				100	Canada 5¢ 1946-50, 1953-81; Mexico 5 Centavos 1905-1914

REPRESENTATION OF NARASIMHA ON A TRIPURA COIN

Jai Prakash Singh, Varanasi, India

King Ratnamānikya of Tripura (1464-67) is known to have struck many coin-types. All his dated coins bear only two dates – Śaka 1386 and 1389 (A.D. 1464 and 1467). The large number of undated coin-types indicate that he may have ruled for a longer period, well beyond both these years.(1)

Of his many interesting coin-types, one is a piece that does not bear his name. It bears the date Śaka 1386,(2) and the name of the mint Ratnapura. It also bears a general resemblance to the coins of Tripura. Hence its attribution cannot be doubted. It is described and illustrated as follows:



Obv: A lion, standing to left, drawn within a circle. The outline of the lion is in bold lines. Outside the circle is found a circular legend, running anti-clockwise from about 9 o'clock – *Śrī Nārāyaṇa Charanapara Ratnapure Śaka 1386*.

Rev: A human-headed winged lion, also drawn in bold outline, within a circle, standing to left, with its head facing.

The main purpose of this short paper is to identify the animal figure depicted on the reverse.

The figure of the animal was described by earlier scholars as a 'grotesque winged dragon with a human face'(3), and a human faced winged dragon(4). Recently it was pointed out that "the remarkable feature of this rare coin is the human-faced winged dragon on the reverse. Dragons are unknown in Indian iconography, and it can only be assumed that this image is of a local tribal deity, with no other known parallel in India, of which one is aware."(5) In our opinion the figure has not been identified properly.

Several hill tribes of North East India have the concept of a tiger-man. These tiger-men, as their folklore suggests, are sort of super-natural beings capable of taking any shape at will. In folklore they are represented often as a tiger. In this form they hunt, kill animals, and sometimes human beings, and eat them up. At times they transform

themselves into handsome men and women and marry human beings. Both these forms are often met within the same story. For food, however, they must hunt as tigers, perhaps, that is, why they are called tiger-man.(6)

So far I have not come across a Tripuri tale about a tiger-man. It is, however, not impossible to assume that the Tripuris too had the concept of a tiger-man. The Tripuris are a Bodo tribe. Many Bodo tribal groups have this concept of supernatural beings. The Bodos also have a minor deity called Baghrājā or Tiger-king,(7) whom they worship. It is possible that the Tripuris too probably had the concept of tiger-man and tiger-king. Is it not possible, therefore, that the coin bears a representation of one of these two?(8)

Indians believed in the ten incarnations of Vishnu. One of these ten major incarnations of Vishnu is the Nara-Simha form. It was in this man-lion form that the god killed the demon Hiranyakasipu. Narasimha is a composite animal, with a lion's face and a human body. He has several iconographic forms.(9) None of his known forms depict him in a purely human animal form, and his face is always that of a lion.

The head of the animal depicted on the coin is that of a lion. Its face too is not human. Only the outline of the face is human. The round bulging eyes and the mouth when examined carefully also suggest its non-human nature. Its ears, suggested by short projections, stretching out to right and left from its head, are more like animal ears.(10) Four long, bold curved lines(11), emanating from the back part of the head and going upwards and curving to the left at the top, and a single curved line emanating from the top left side of the head and going upwards in a like manner, taken together represent the mane of the lion. This depiction of the mane is different from the mane of the Tripura lion – the state or royal emblem, depicted on the obverse. In addition to the mane represented by five lines, the figure is provided with two wings, and a long tail going up in a circular manner to the left. The legs of the lion are more or less like the legs of the Tripura lion on the obverse.

King Ratnamānikya was experimenting with his coinage perhaps to find out a suitable type or types to be continued by his successors. The obverse of some coins bears the figure of the Tripura lion, which came to be used almost continuously by most of his successors. Thus, the depiction of the figure on the reverse of the coin under discussion cannot be identified with the one on the obverse. The difference in the depiction of the figures on the obverse and the reverse also suggests their different nature.

The marginal circular legend on the obverse of the coin offers some indirect evidence to the identification of the god on the reverse. The king (not mentioned in this inscription) is referred to as a worshipper of the feet of Vishnu or Nārāyana – *Śrī Nārāyana charana para*.(12) Can we, therefore, assume that the depiction on the reverse of the coin is that of Nārāyana? It is not. Iconography of Nārāyana is different. The only possibility is that it can be a depiction of one of the forms of Nārāyana. The best known form of the god that can be related to the reverse depiction is his Narasimha form. Vishnu or Nārāyana, is also known as *Narasimha-vapu*, meaning man-lion-bodied. The same is indicated by the name *Narasimha* or man-lion. In view of the mane shown around the head of the god and other features

of the face it seems to represent the head of Narasimha. In the Brahmanical iconography Narasimha is always mentioned and depicted as lion-faced and human bodied.(13) This form of Narasimha, however, is not followed on the coin concerned. His whole body is that of a lion. Only his face is somewhat human. His divine nature is additionally suggested by his wings.

The man-lion composite form of the god is not shown on the coin. Its head, however, is certainly that of Simha as found in Narasimha images. Its body is not that of a man, like in the images, as it has animal features including wings. Thus, the depiction of the god is not in conformity with the traditional concept of the god. It provides a deviation from his traditional iconography. His lion face with the animal body perhaps depicts the gold 'male lion-bodied' (*Narasimha-vapu* or Nara simha-male-lion). Hence, the depiction has to be taken as a Tripuri view of the god Narasimha. There is no doubt that king Ratnamānikya is referring to himself as a worshipper of the feet of god Śrī Nārāyana, on the obverse of the coin in His Narasimha form. It is the same god who is mentioned as being worshipped similarly by a successor of the king – Dhanyamānikya (1490-1526), on a coin of Śaka 1412 (1490), as *Śrīnārasimha charana parāyana śubhamastu*.(14) Dhanyamānikya instead of retaining the name Śrīnārāyana gives the name of the particular form of the god but has unfortunately not given His figure on his coin.

The depiction of the lion-faced-winged lion on the coin of Ratnamānikya, thus, is a representation of Narasimha. It may be taken as an early tribal Tripuri view of the deity. A representation of Narasimha in animal form is not known from any other part of the country. It makes this representation truly unique not only in the art and coinage of Tripura but the whole of India.

The reverse of the type, therefore, shows a winged Narasimha standing to left within a circle with its head facing.

Notes and References:

- (1) Elsewhere I have placed his reign from 1455 to 1488 A.D.
- (2) Vasant Choudhury and P. Ray, *Coinage and Economy of North Eastern States of India* (Ed. Jai Prakash Singh and N. Ahmad, N.S.I. Varanasi, 1980), pp.116-17, and pl. This coin is slightly broken. There is another specimen referred to by N. G. Rhodes in *A Treasury of Indian Coins* (Bombay 1994), p.109, No. 6.
- (3) V. Choudhury and P. Ray, *Ibid*, pp. 116-17.
- (4) N. G. Rhodes, *Ibid*.
- (5) *Ibid*, pp. 108-9.
- (6) Tiger-man stories are widespread among different tribes of the North East. The Garos, the Lyngams, the Mizos, and some of the Naga tribes certainly have it. This role is taken over by spirits among some Arunachal tribes. These spirits also, however, hunt as tigers and eat raw flesh.

- (7) At a ritual performed by the Bodos for the welfare of the family, various deities are propitiated with offerings. A prayer song sung at the time runs thus:

Oh you great king, Bura Bathou,
 Who are here on this side?
 Here are Kaji, Aielong, Abra Komwar, Agrang,
 Kailash, Rajputra, Rajkandra,
 Salijamon, Baghraj, and Sibraj,
 And here are Mother Monah, Mother Dibouli
 And lord Kuber.
 And who are there in the inner quarter?
 There are Mao Thanshri, Songraja, and Bulli Burhi.
 What shall I do, you fathers and mothers!
 I have this day
 Made offering to you . . .

In another such song used to purify men of their sins some of these gods and goddesses including the Baghraj (tiger-king) and some others are invoked and referred to as 'you are not deities of today, you are eternal ones...' Cf. Mohini Mohan Brahma, *A Study of Socio-Religious Beliefs Practices and Ceremonies of the Bodos* (Calcutta, 1992), p.167.

- (8) The adoption of the tiger as the State or Dynastic Symbol by the kings of Tripura maybe taken to suggest that they too once had the concept of a tiger-man or king.
- (9) Narasimha images are known in two forms – Girija Narasimha and Sthauna Narasimha. The first is a single figure shown seated in *padmāsana*. The *Girija* form implies arms. Sthauna form shows Narasimha coming out of a pillar, T. A. G. Rao, *Elements of Hindu Iconography*, vol. 1, Pt. 1 (Varanasi, Delhi Reprint 1971) pp. 149 ff. J. N. Banerjea, *The Development of Hindu Iconography* (Delhi, 1974), p. 415.
- (10) These projections can only be taken as its ears. Cf. also the following footnote.
- (11) The bold lines with a curve in their upper parts were taken as horns by V. Choudhury and P. Ray, *Ibid*. Lions do not have horns. There are altogether five lines which are too many to be taken as horns. They can only represent lion's mane.
- (12) Ratnamānikya expressed his faith in Nārāyana on other coin-types as well. A coin of Ratnamānikya bearing the Tripura lion standing to left within an octagon on the obverse has five letters written clockwise *Śrī* at 8, *ha* at 12, *ri* at 3, *pa* at 4, and *ra* at 5, suggesting *Śrī Hari para*. The legend suggests king's faith in Hari or Vishnu. (Cf. Rhodes, *Ibid*, p.107 he takes the third letter as *ha*).
- (13) J. N. Banerjea, *DHI*, pp. 415ff.
- (14) For details see N. G. Rhodes, *Coinage of North East India* (H. K. Barpujari Endowment Lectures, in Press), p. 46 No. 38.

(Photograph courtesy of N. G. Rhodes.)

NOTRE DAME DE BREBIÈRES – DIVINE SHEPHERDESS

Bob Forrest, Manchester, England, NI #2382

In a previous article (1) I published an early 19th century Spanish medal illustrative of the Virgin Mary as “La Divina Pastora” (= the Divine Shepherdess.) The mid-20th century (?) Spanish print shown here as Fig.1 is a neat illustration of this role. The Divine Shepherdess is an application of the same religious metaphor to the Virgin Mary as is more usually applied to Christ as “the Good Shepherd”: both look after their devotees (flocks) – the caption of Fig.1, for example, translates as, “Divine Shepherdess, lead your sheep to the celestial sheepfold.” The application of this metaphor to the Virgin Mary seems to have originated in Spain in the 17th century, and though it never achieved the same widespread popularity of some of her other roles/titles, it did become popular enough to spread to both France and Germany (2). This is where the statue of Notre Dame de Brebières comes in, for she is a French “Divine Bergère” (= Divine Shepherdess).



Fig. 1

Her story is a fittingly rustic one (3). It begins at a place called Brebières, in the vicinity of the modern town of Albert (then named Ancre), in northern France. The date is uncertain, but it was a time when the area was rich pasture land and home to large numbers of shepherds. It was one of these who noticed that a particular sheep of his kept returning to feed at the same clump of grass. Day after day it went there, and it refused to graze anywhere else. More than a little curious, the shepherd began to prod at the grass with his crook, but stopped in amazement when he heard a voice cry

out, "Stop, shepherd – thou has wounded me!" Digging carefully beneath the surface now, he found a four feet tall statue of the Virgin and Child, later to become known as Notre Dame de Brebières, her forehead scarred by the blow from his crook.

The shepherd told the parish priest of his find, but before they could move the statue to their church at Ancre, representatives of the neighbouring parish of Ovillers turned up to claim it on the grounds that the site of its discovery was nearer to *their* church. Their claim won the legal day, but when they tried to remove the statue on a cart, their horses refused to pull it. This was taken as a sign that the statue wished to stay in the parish of its discoverer, Ancre, and sure enough, *their* horses were more than willing to take it there!

There are two threads to this story which regularly recur in Marian folklore, and which some readers may recognise from previous articles: i) the involvement of a shepherd/cowherd in the story, and the discovery of a statue via the unusual behaviour of one of his beasts; and ii) the statue indicating where it wants to be kept, either by becoming supernaturally heavy or by beasts of burden refusing to move it (4). But to return to the story.

Eventually a small chapel was erected to house the statue at Brebières, the place where it had been unearthed. Miracle cures began to take place, and, almost inevitably, the chapel became a place of pilgrimage. By the early 18th century, though, the number of pilgrims there had dwindled to the point where it was decided to move the statue back to the parish church of Ancre (by now named Albert). After surviving the ravages of the French Revolution, there was something of a revival in pilgrimages to see the statue, to the extent that, in 1891, a new church was opened to house it. So far as I know, it is still there, though judging by the lack of any mention of Notre Dame de Brebières in most modern books on Marian shrines, it never achieved major status as a place of pilgrimage.

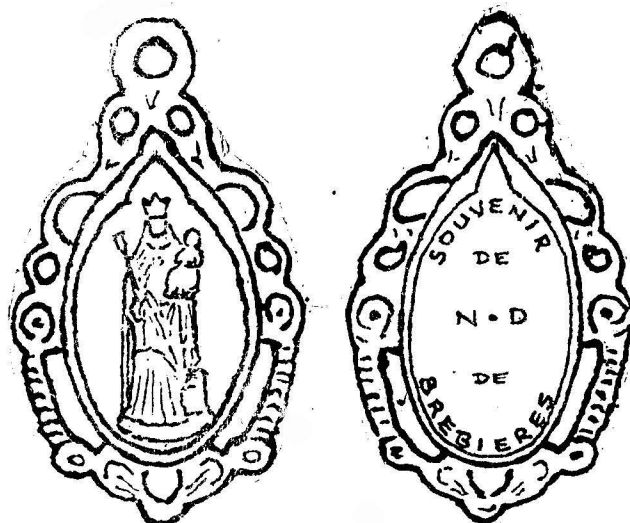


Fig. 2

The aluminium medal shown 1½ times actual size in Fig.2, which looks as if it dates from the first half of the 20th century, is the only medal I have ever seen of Notre Dame de Brebières. Its obverse shows the statue, and its reverse bears a simple, self-explanatory legend.

Notes.

1. "The Divine Shepherdess" in *NI Bulletin*, February 2002, p.37.
2. Anna Jameson, *Legends of the Madonna as Represented in the Fine Arts* (1904), p.116-7.
3. Brebières does not feature in any of the key works on Marian shrines, such as those by Gillett, Cruz or Aradi, and the only detailed account of it that I am aware of is an article by George Prospero entitled "Notre Dame de Brebières" which was published in an Indiana journal *The Ave Maria*, vol.35, no.4 (July 23rd, 1892.) At the time of writing this can be found on the internet at: <http://www.marysyellowstone.com/hope/Notre%20Dame%20de%20Brebiere.s.htm> .
4. See, for example, "Of Virgins and Oak Trees" in *NI Bulletin*, August 2002, p.235-6 (N.D. de Montaigu); and "Notre Dame de Buglose & St. Vincent de Paul" published in this same issue of *NI Bulletin*.

Dime Quotes and other money – The purchasing power of a dime the year I was born, from an ocean trip around the world. *Globegadder's Diary*, Ralph Parlette, Parlette-Padget Company, Chicago. 1927.

Bombay, India – Your first move is to get money of a strange land. Or you can't buy beads, feed beggars or send home postcards. Thos. Cook and the American Express are the oases in the tourist desert! We had our money now – Indian money. It is rupees now instead of dollars. We get around 2¾ rupees for our dollar, tho the pre-war par value of the rupee was around 35 cents. 12 pies make 1 anna, and 16 annas make 1 rupee. Since an anna is about 2½ cents, a pie is pretty cheap – about 1/5 of a cent.

Colombo, Ceylon – The Ceylon tea-plant is a tree rather than a bush, but they keep pruning it down to within three feet of the ground so as to turn the plant's energies to growing tea and dividends rather than stems, and to make it easy to pick. The flowery tea is made from the youngest tips and buds. If the young leaves are included it is called orange-pekoe. This, though best in America, is really the second-grade. The flowery sells here at one rupee 90 cents a pound – about 65 cents of our money. The rupee here is the same as India, but instead of being divided into annas and pies, it is divided into decimals – 100 cents.

(The above extracts were edited by Roger deWardt Lane, author of *Brother Can You Spare A Dime? Modern Dime Size Silver Coins of the World with Footnotes to History*. CD-rom book recently released.)

Should I publish on paper or CD-rom?

Roger deWardt Lane, Hollywood, Florida, NI #815

Several years ago, I posed the question above on an Internet news group. At the time I had completed my book "*Brother Can You Spare A Dime?*" Modern Dime Size Silver Coins of the World, a 600-page study of small world coins, the result of over 30 years of research as part of the collecting of this series of silver coins. The original check list was based on the "Brown Book" – *Modern World Coins* by R. S. Yeoman.

The manuscript only exists on paper as two copies dated 1997, one at the Library of The American Numismatic Society at their headquarters in New York City and the other is the author's original laser printed copy.

I became interested in coins shortly after my young children started collecting foreign coins. Their interest soon waned and I continued the hobby. Selecting my daughter's specialty, I assembled an extensive type and date collection of this series, which formed the basis of the studies of this subject. Starting before the current catalogers had listed all dates, I had to research this information using my other numismatic interest – numismatic literature.

For the first ten years, my checklist was hand printed in manuscript form. Then using my first PC, an APPLE II and the word processor Applewriter 1, I typed the first 300 pages. Then my employer bought me a new IBM PC. Fortunately at work, I had a computer manager who had a genius 16 year old son. Using his knowledge of programming and the computer at work, this young man wrote a program to convert the files from Apple format to IBM (today this is common, but when the first IBM PC's came out it was unheard of). He uploaded the files over a modem from his home, let the 4mb large mini-computer "cook" it for eight hours on one weekend, then downloaded the converted files to his father's IBM PC. Monday morning the converted files in WordStar containing the first 300 pages were presented on four of the old style floppy discs.

It took several more years to finish the recording and editing of the work. The format was converted once again, this time to Microsoft Word and finally about eight years later, to Adobe PageMaker.

In the spring of 1995 after two less successful attempts to scan the coins for pictures, a new HP-Ilc flatbed scanner was used to produce the enlarged coin illustrations and over 1,000 old clip art pictures were added from turn of the century geographical books, a dozen old encyclopedias and many travel books. A fellow numismatist, assisting with the initial editing, upon seeing the finished draft, remarked it was too long (now over 900 pages).

Taking his advice, a process of reformatting was tackled, converting to the double column and current tight listing of the *Footnotes*. In 1997 the final text was finished and the only two laser copies were printed.

Several organizations were then approached about publishing the book...none were interested.

About this time a few books were being produced on CD-rom. So I set about to study this approach. The first and only offer to produce my book on a CD-rom came from a well-established publisher of two books already on CD-rom. They offered to make a thousand copies for a cost of \$7,000. Not wishing to make that kind of a hobby investment, I passed.

Prior to this, in 1993 I had added to my series of computer programs (now usually on CD-roms) a disk, which had images of coins or paper money. This was the beginning of my search for numismatic CD-roms.

I would search the Internet and send off a check or use a credit card to buy any new CD-roms I found (see the *Appendix* for a detailed list of over a dozen numismatic collections or books on CD-roms). Most of them are like older books, *now out of print*, therefore not currently available.

When I first posted my question on the Internet news group, "*should I publish on paper or CD-rom?*", I received several offers of assistance to put out my own CD-rom. One very thoughtful collector noted "don't plan on making any money, but you might like it as a literary legacy."

About four years then passed, now October 2001, and there had been limited interest in seeing the document in print or as a commercial CD-rom production. Technology to burn a CD-rom continued to improve, became ever more user friendly, and available on my new PC.

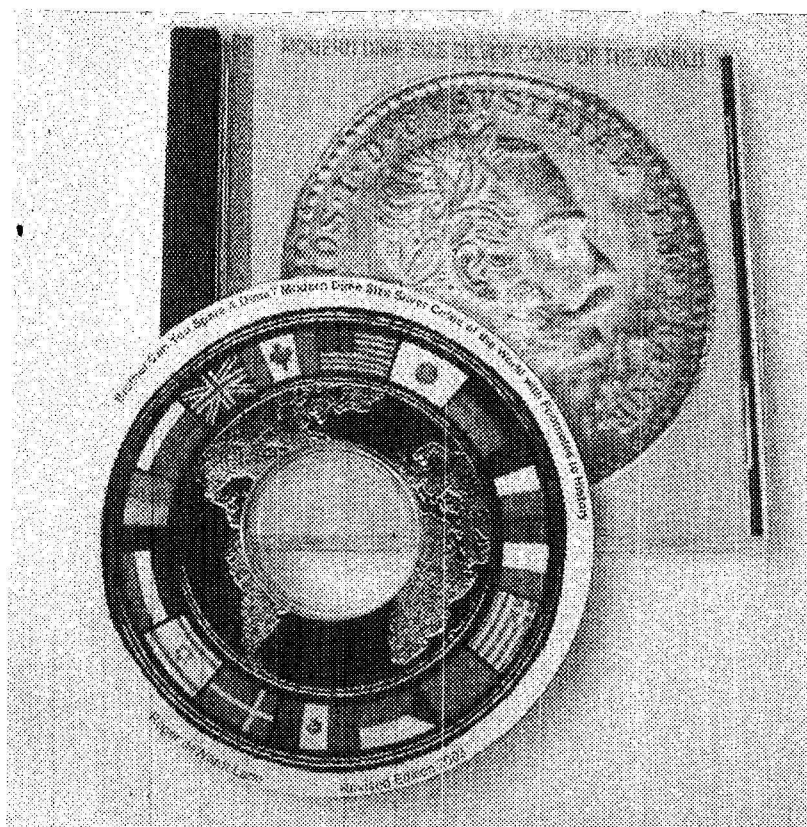
These new technical improvements made it possible to reproduce the manuscript and its images in multi formats on a CD-rom. The files then were converted from PageMaker 5.0 to PageMaker 7.0, then to Adobe Acrobat 5.0 so it may be read by an Acrobat Reader.

Now seemed the right time to try a "do it yourself" approach to burning a CD-R.

The first few CD-R copies of the *First Edition Numbered 0001*, etc. were burned in early year 2002 and the first copy was auctioned at my local coin club. Several have been sold at our local coin shows.

Then a numismatist and friend, assisted in setting up an auto-load feature and table of contents, for a revised edition for year 2003. This made it easier to use.

The program opens with a menu line marked *Kings, Queens and Statesmen*. This displays a flip program shown 63 views of dime size silver coins, noting the Country and Date at the top and the individual's name and titles at the bottom. The pages will auto-flip or you may click for the next page with your mouse. The first three pages show thumbnail views of the portrait side of the coins, about real size. Click on any one of these and a full screen view will display.



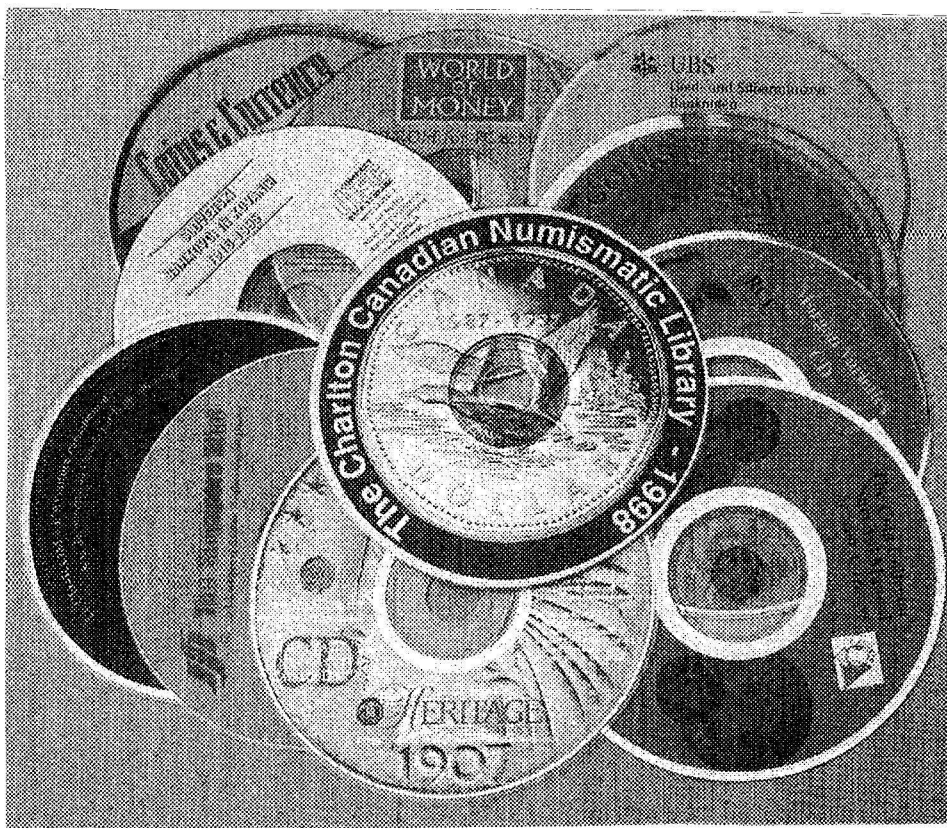
The full book is in Adobe Acrobat® PDF format. A free PDF reader program from Adobe is included on the CD-rom. Each of the over 100 countries is an individual PDF file with a few from one or two pages, to over 30 pages like; China, Persia or United States of America from the original book. Some of the coins are very common and may be acquired for as little as a dollar. Many are scarce in the higher grades. There is a 100 page listing of the Silver Coins of this series in 5 grades with estimated retail values.

Using the Acrobat Reader you click on a country of interest, each type is listed separately with mintages where known, mint, engravers and assayers, weight, fineness and size in millimeters. Then click on the *Footnotes to History* and the historical clip art pictures scanned from old books, all from about the same time as the date on the coins.

It is with great pleasure that I am able to make the content of my book available to a much wider circle of interested collectors, numismatists and friends with this CD-rom.

APPENDIX – My collection of CD-roms

Coins & Currency – produced by Corel, a Canadian software company that issued a whole range of desktop publishing software. This CD contained 100 clip art pictures of coins & paper money, including some interesting Chinese coins & notes. The CD was formatted for Windows 3.1, or you can use a viewer set as a slide show to look at the pictures, which are in color and were produced for advertising using desktop publishing.



The next CD dates 1996 with a title **Worldwide Coins & Banknotes**. It was produced by a Utah software company – Twelve Hats Multimedia. It ran on Windows 95 and Macintosh formats with hundreds of photos of coins & paper money, ancient Roman coins, sunken treasure and a numismatic glossary.

Carlisle Development Corp. sent me two of their e-book CD-roms: **Top Morgan Dollar Varieties: The VAM Keys (CD Edition)** from authors Michael S. Fey and Jeff Oxman who have a book by a similar title. This CD produced in 1997 had grayscale images that can be enlarged with a viewer. Their second CD book – **The Coin Collector's Survival Manual** by Scott A. Travers is like the first, from a book by the same author. This firm produces several inventory CD's and currently advertises in the numismatic press.

Two Canadian numismatic coin catalogs were issued both in paper and as a CD-rom. First, **The Charlton Canadian Numismatic Library** which contained the 1998 Editions of the standard Canadian references – *The 52nd edition of the Charlton Standard Catalogue of Canadian Coins* and second, *The 10th edition of the Charlton Standard Catalogue of Canadian Paper Money*. The images were in grayscale taken from the original books and cannot be enlarged. Charlton continues to issue their print publications annually, but has never reissued them on CD.

The next numismatic CD added to my growing collection was from the Royal Canadian Mint titled **The Canadian Adventure CD-ROM Discovering Canada through Canadian Coins**. It was formatted for Windows 95, but I successfully ran it on my NT-4 computer. This was a new generation of interactive presentations, in color with audio background music, the images of current Canadian coins shown as a slide show format or you can click on for random viewing. You start by selecting *English* or *Francais* to read the text.

Surfing the Internet, I found another numismatic CD-rom, produced by the Museum of Modern History in Ljubljana, Slovenia titled **SLOVENSKI BANKOVCI IN KOVANCI 1918-1995. SLOVENE BANKNOTES AND COINS**. Pictured and listed are over 4,000 banknotes and 1,200 coins by various museum experts in cooperation with Mr. Vitomir Cop, the acknowledged Slovene numismatist. The text is in Slovene and English. It was formatted for Windows 3.1 to run on a 486 PC. You can look at the images with a viewer as they are .bmp and were scanned at 72 dpi. They show both the obverse and reverse, both in color. I was very impressed with this early attempt of a great museum to display their numismatic collections. This one is still listed on the Internet.

The very best of these early productions came from the British Museum in 1998. **WORLD OF MONEY user guide, Interactive Exploration of Money Worldwide from Ancient Times to the Present Day**. Compiled by the Curators in the Department of Coins & Medals, the quality and presentation was impressive. You start by walking up the steps of the British Museum and click on different sections, which take you on a tour of coins from ancient coins to credit cards, all in color and with audio music. Click on an icon of a magnifying glass which enlarges the views in full color. Another click on a map icon and an outline map will appear of the region where the material was in circulation.



In 1999 a Chinese CD-ROM was issued with all text and audio in Chinese. Still it is a very interesting collection of Chinese coins including Ancients. The holder is like a small book, an ivory colored plastic case, larger than our jewel cases. There are 6,000 images of coins, paper money and other numismatic related items on the disk. I found there were six MIDI files of Chinese music. **The Chinese Coin CD ROM** was produced by the Anhui Educational Press. You need to understand Chinese to hear the audio narrative or read the Chinese character text.

Like the earlier Canadian Mint CD, the **Singapore Mint** sold a CD-rom of their current production items of circulation and commemorative coins, medallions and ingots. It was formatted for Windows 95 and is now out of print as are almost all of the CD-roms in my collection.

About this time a new trend started, to include with printed coin catalogs a CD-rom. The first one I acquired was from a Swiss bank in Zurich – *USB AG Numismatics* titled **Gold- und Silbermünzen Banknoten Lagerliste 71 1999**. All the coins are priced in both Swiss Francs and Euros. There are 1,686 coins shown with the reverse below the obverse in grayscale at 630dpi. Descriptions to the right are in German with the English date and denomination below. Click on either picture and a full screen image is displayed.

In the last few years a major American auction house – **HERITAGE Numismatic Auctions** has included a CD-rom with all of their large format catalogs. The coins or paper money display in a Windows Browser in color and they post the same information on their Internet site for viewing and bidding of the numismatic items.

In recent years I have noted a few that I have **not** acquired. *A Roman Coin CD-rom*, *A Russian Coins 1917-1999* disk and at one time a collector from Brazil was offering his CD-rom. The first two are still available.

Just as this article was going to press, I received a CD-rom called **Numismata Orientalia Regni Bohemiae Corpus Sasanicus** by Vlastimil Novak and Jiri Militky. It presents 823 Sasanian coins from private collections on the territory of the Czech Republic and the National Museum-Naprstek Museum Prague. This CD-rom was produced with the support from the Czech National Grant Agency in year 2000. A tremendous amount of research on these ancient coins is provided. This CD is not for sale, I learned by e-mail correspondence with Dr. Novak, the Curator of Oriental Coins at the National Museum. But he was very kind to send me a copy for this collection and I in turn sent them a copy of my CD and a promise to see if I have a numismatic book in my library that they could use.

Dime Quotes and other money – The purchasing power of a dime the year I was born, from an ocean trip around the world. *Globegadder's Diary*, Ralph Parlette, Parlette-Padgett Company, Chicago. 1927.

Some of us have already obtained the Palestine money – piastres, which were are told are good also in Egypt... This money is covered with the Arabic or Turkish... letters and we can't make out a thing, only we see a piastre will buy about a nickel's worth.

Our first night in Jerusalem – I found the postoffice up that Jaffa Road open at 10 o'clock tonight, the general delivery and stamp window also open. Do tell that to Uncle Sam – postoffice in Jerusalem open at night. The postage to U.S.A. for cards is 7 milliemes, and 10 milliemes make a piastre, 5 cents..., so it costs about 3½ cents to send a postcard home.

(Submitted by Roger deWardt Lane)

COINS AND CURRENCY OF THE LODZ GHETTO

(Translated from "Numismatic Bulletin of the Polish Archaeological Society" of June, 1967, author Andrzej Piwowarczyk.)

The two ten pfennig coins of the Lodz Ghetto are today of considerable rarity and it is difficult to prove which one is more common; in fact, neither of them are to be seen. There is no comparison here with the Mark coins of the Lodz Ghetto, of course with the exception of the 20 Marks. However, even the 20 Mark coin can not parallel in rarity the 10 pfennig pieces.

It would appear that there should be more of the minor coins than the higher values, but this is not the case. We will attempt to explain why.

As we know, the Polish banknotes and coins, as well as the German ones, were withdrawn from circulation in the Lodz Ghetto on June 8, 1940. Introduced in their place was special currency: "Ghetto Marks". However, since the Jews in the Third Reich were not allowed to own money, these "Ghetto Marks" were not considered currency but only as receipts for Marks (Markgrittingen in Geldenlicher Form), or "Mark receipts in form similar to money". This description can be found in a letter preserved to this day by the Reichsbank in Berlin, which, while approving the issuance of currency in the Lodz Ghetto, instructs the Ghetto administration (Gettoverwaltung) not to use the expression "banknotes" or "Marks".

Thus, on all the coins and banknotes from Lodz Ghetto we find the inscription "Quittung Uber.....," meaning "Receipt for.....".

The series of Ghetto banknotes comprised values from 50 Pfennigs up, although there were attempts to issue 10 and 20 pfennig notes in the same series. Because ownership of any money other than Ghetto currency was punishable by death, the Ghetto was forced to do without any small change. Provisional coupons issued by the Ghetto post office could not solve the problem. Hence, the origin of the two 10 pfennig coins.

The small change problem grew over a period of about one year. Finally, after discussions and the involvement of German authorities, Ghetto commandant Hans Biebers allowed the Jewish Elder, Mordechaj Chaim Rumkowski, to strike 5 and 10 Pfennig coins. The case of the 5 Pfennig coins has been described elsewhere. The following document illustrates the course of action taken in the case of the first ("larger") 10 Pfennig coin:

24th June, 1942

To: the Jewish Elder, Litamanstadt Ghetto
Concerning: small denomination coins in the Ghetto.

Delivered to use with your communication of 16th June, 1942 10 pfennig coins were personally recalled and I find the following:

1. Coins are of the same size as the German 10 Pfennigs.
2. "10" has the same shape as on the German 10 Pfennigs.
3. Combining of the German oak leaves with the Star of David is not allowed.
4. Wheat ears on the reverse are not changeable.

Therefore, I determine as follows:

- Re. 1. In order to reduce the amount of material, the size should be reduced.
- Re. 2. "10" to be completely different from the German 10 Pfennig, namely with thin figures and "1" with long serif at foot.
- Re. 3. Remove oak leaves: no symbols whatever are necessary, though it is possible to show a number of stars.
- Re. 4. Remove wheat ears on the reverse.

By order,
(Biebors)

As transpires from the cited document, the first ("larger") 10 Pfennig coin of the Ghetto was not allowed to be issued. In what numbers it was struck is not known. It had to be an insignificant number, since it is difficult to imagine that the Jewish Elder, Rumkowski, would start full production without approval from the Germans. On the other hand, in the "Ghetto Chronicle" of June, 1942 there is a news item about withdrawal from circulation of a few coins that were issued. From this it would appear that a few were produced and found their way into circulation, perhaps through haste, and in any case following some misunderstanding.

From June until the first half of December, 1942, paper 10 pfennig coupons issued by the Ghetto post office were in use in the Ghetto. Rumkowski did not, however, abandon the idea of producing coins in small denominations. Probably in July or at the beginning of August 1942 he submitted to Biebors a new design. We do not have the letter sent by Rumkowski. However, the reply from Biebors dated August 21, 1942 reads as follows:

"New design for the metal receipt for 10 pfennig is too intricate. The emblem of the Jews can not appear on Ghetto currency. Metal 10 pfennigs must be simple as directed in my letter of June 26, 1942. Your design of the same is returned."

The design referred to – unacceptable to the Germans even though the Star of David was later shown on Ghetto coins – was prepared by an engraver by the name of Glazer.

Under the circumstances, the new design for the 10 pfennig coin was most likely prepared by the employees of the ghetto mint, which was then being organized. It was accepted by Biebors in a letter to Rumkowski dated October 13th.

"The submitted design of the minor coin is in order and I grant permission to proceed." Enclosure.

Enclosed with the above communiqué we find the design for what is now known as the second (smaller) 10 pfennig coin.

According to the already-mentioned "Ghetto Chronicle" of December, 1942, the mint had by the 10th of that month supplied the Head Cashier in the Ghetto with 100,000 of the new coins. They were manufactured from sheets of easily inflammable alloy cladding of wrecked military aircraft which were being dismantled in the Ghetto.

(Published by Scott Semans - Info Sheet: 56.)

NOTRE DAME de BUGLOSE & St. VINCENT de PAUL

Bob Forrest, Manchester, England, NI #2382

A relatively common type of French religious medal pairs Notre Dame de Buglose with St. Vincent de Paul. A typical example in bronze is shown 1½ times actual size in fig.1, this probably dating from the 19th century. The connection between the two is a geographical one – the saint happened to be born in the vicinity of Buglose (about 8km north-east of Dax in south-west France.)

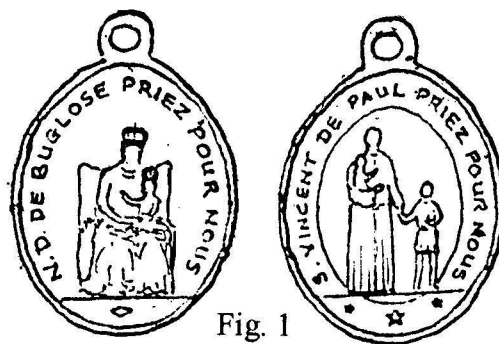


Fig. 1

Buglose (1) had been a place of pilgrimage on account of its image of the Virgin from as early as the 15th century. In 1570 the area suffered under the ravages of Huguenot onslaughts, when churches were burnt, images destroyed and priests murdered. The statue of Notre Dame de Buglose (as shown on this medal) managed to escape destruction, though, for some of its devotees hid it away in a neighbouring marsh. It was then apparently lost until 1620, when a cow-herder, who was driving his cattle through the marshes, noticed that one of them had strayed away from the others and had wandered into the middle of some thick scrub where it proceeded to bellow loudly and repeatedly. The herder couldn't get close enough to see what was making it behave in such a peculiar way, so he clambered up into a nearby oak tree from where he could see that the animal was busily licking a statue half-hidden in the reeds. It was, of course, the lost statue of Notre Dame de Buglose (2).

The statue was soon rescued and plans were laid for it to be transported to the parochial church at Pouy, the deed to be done by ox-drawn cart, the statue being made of soft stone and weighing almost 400 kilos. But as the cart passed through Buglose on its way to Pouy, the oxen stopped and refused to go on any further. This was taken as a sign from heaven that the statue wished to remain in Buglose, and by 1622 a chapel had been built there to house it. Once more Buglose became a place of pilgrimage, not least of all because by the end of 1622 no less than 19 miracle cures had taken place, with another 24 the following year. The present church was built in 1864, and in 1866 the image was deemed worthy of the honour of a papal coronation – the crown can be seen on the medal in fig.1.

As regards the geographical connection with St. Vincent de Paul, mentioned earlier, he was born in 1581 (some say 1576) in a village, subsequently named after him (3), some 4 km south-west of Buglose, and now almost a suburb of Dax. A silver souvenir medal of a visit – I guess one could say pilgrimage – to the house where he was born is shown 1½ times actual size in fig.2. This medal, too, is of 19th century date. The obverse of the medal shows the bust of the saint, and its reverse the house. The reverse legend translates as, "St. Vincent de Paul was born in this house, the 24th April 1576."



Fig. 2

St. Vincent de Paul is famous principally for his works of charity on behalf of fallen women, the destitute, the blind and the mentally ill etc. Indeed the two children shown with the saint on the reverse of the medal in fig.1 represent his work among orphaned and sick children. In 1885 he was officially declared the patron saint of all charitable societies (4).



Fig. 3

The inspiration for St. Vincent de Paul's devotion to charity is neatly illustrated by the bronze medal shown actual size in fig.3, and which is of 19th century date. The obverse shows the saint, with legend S. VINCENT DE PAUL PRIEZ POUR NOUS; the reverse shows the crucified Christ superimposed on a heart symbolically aflame with charity (5), the accompanying legend being LA CHARITÉ DE JÉSUS CRUCIFIÉ ME PRESSE (the Charity of Jesus Crucified weighs upon me.)



Fig. 4
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The bronze medal shown 1½ times actual size in fig.4, again of 19th century date, is another medal akin to that of fig.1, save that it shows (for some unascertained reason) Notre Dame de Buglose standing rather than sitting (the original statue has her enthroned, as in fig.1.)

Notes.

1. My information about Notre Dame de Buglose is taken from two web-pages: (i) "Relais Paroissial de Buglose" at www.cef.fr/aire-dax/svnd/svnd06.htm & (ii) "Buglose" at <http://perso.wanadoo.fr/philippe.harambat/buglose.htm> and from personal correspondence with Philippe Harambat, to whom my thanks are due.
2. Readers with an interest in recurring themes of myth and legend should note the story of Notre Dame de Buglose well, for it contains several such themes which we have encountered in previous articles, and which we will no doubt encounter again in the future. Note particularly a) the statue hidden for safety and subsequently lost; b) the rediscovery by a cow-herder (sometimes shepherd) on account of one of his animals; c) the (here minor, so perhaps not significant) presence in the story of an oak tree; d) the image indicating where it wants to be kept by halting the oxen (or becoming supernaturally heavy so it cannot be moved); and e) (almost inevitably) the subsequent miracle cures at what becomes a place of pilgrimage. For a) and b), compare the Spanish statue Nuestra Señora del Risco, in "More on ROMA Medals" in *NI Bulletin*, July 2002, p.197-204; for c), some more significant appearances of the oak tree are to be found in "Of Virgins and Oak Trees", in *NI Bulletin*, August 2002, p.235-241, which article also contains some variants of themes b) and d); for d), compare also the legend of the French statue of "Notre Dame de Liesse" in *NI Bulletin*, April 2003, p.128-130. Theme e) needs no elaboration, of course.
3. There is some confusion not only as regards his date of birth, but also as regards the name of the village where he was born, the latter no doubt arising over changes of place-name, confusion of parish & village name etc. Thus F.C. Husenbeth's edition of *Butler's Lives of the Saints* (1928) says (vol.3, p.69) "he was a native of Pouï, a village near Acqs" (presumably now Dax) and that (ib. p.70) he was twenty years of age in 1596 (thus born in 1576). The Benedictine Monks of St. Augustine's Abbey, Ramsgate, in *The Book of Saints* (1994), p.569 say that he was born in Ranquine in 1581.
4. Elizabeth Hallam, *Saints* (1994), p.16-17.
5. See "On Sacred Hearts" in *NI Bulletin*, July 2001, p.193-203 & in particular compare fig.4 of that article.

NOTES OF THE BANK OF ENGLAND

(Reprinted from *Chambers Journal, The Eclectic Magazine*, March 1864, New York)

The paper upon which the notes of the Bank of England are printed is manufactured from the whitest and best of linen rags, by one firm at Laverstoke, in Hampshire. It is made in sheets sixteen inches long, and five inches wide, each being designed for printing of two notes; they are divided in the middle after leaving the press; therefore, every note issued by the Bank of England has three rough or deckle edges, and one smooth edge. The paper and watermark has always been the great difficulty to makers of forged notes. The engraving has been successfully imitated, so much so, that even experts have been deceived by it; but spurious paper has never, up to the present time, stood the test. In the recent robbery of bank-paper from the mills, which caused so much anxiety to the public, the forgers had opportunity such as they never had before, and, it is to be hoped, never will have again; yet even with this advantage, they were entirely unsuccessful. The paper appears to have been taken from the mills unsized, and the after sizing was badly done, giving a dirty appearance to the notes; in fact, to those whose duty it is to examine notes all day long, this appearance gave to these notes an uncomfortable, suspicious look.

A quantity of paper, enough for making about nine hundred and ninety thousand notes, is forwarded to London once a month; it is delivered to the bank-note paper-office, where it is counted, and then handed to the printing-office. After passing through a machine which prints all but the numbers, dates, and signatures, it is returned to the paper-office; in this transaction state it is kept in store; as notes are required, it is again passed through a machine for completion; each sheet is then cut in half, as before stated, making two notes; they are counted, and carefully examined by cashiers, whose duty it is to reject all notes which are indistinctly printed, or are imperfect, for The Old Lady¹ is very particular on this point; tied up in bundles of one hundred notes each, and five of these bundles in one, making a large bundle of five hundred notes.

The average daily manufacture is about thirty-seven thousand notes, or seventy-four bundles of five hundred notes; each bundle weighing one and a half pounds. The number of notes made in a year will be over eleven and a half millions, the paper weighing more than fifteen tons. Books are printed at the bank, with a record of *every note* issued. Every note presented at the bank for payment, is marked off these ledgers on the day following; the date of payment being stamped on the note and in the ledger. Should a forged note by any chance be passed, the impostor would assuredly be turned out the following day, on reference to the ledger for posting it.

About thirty-seven thousand notes are presented daily for payment; they are canceled by having the signature torn away, and two holes, the size of gun-waddings, punched through the amount in the left-hand corner of the note. Every such note is kept at the bank ten years; and the boxes containing these notes, if placed end to end, would reach from the bank to Kew Bridge, or more than nine miles. The authorities take pride in the fact, that should reference to any one of these notes be required, by furnishing the number, date, and amount, in ten minutes it would be placed before you.

Two or three years since, some of my readers, while walking in the vicinity of the bank, may have noticed small flakes like snow descending, and have become sensible of a smell some thing between that of a smoldering composition candle and burned curl-papers. It was a holocaust, to the Old Lady. What they saw and sniffed was all that remained of what had done duty for twenty millions or thereabouts.

The notes are burned once a month, and the practice now is to place them in a brick furnace, the smoke from which passes through water, thus avoiding all unpleasantness.

The Old Lady has some curiosities in the way of bank-notes. There is a note for one million; a note for five hundred and fifty-five pounds; dated 1699, bearing several receipts on the front for part-payment, as at the time payment of account could be taken; a twenty-five pound note, which was in circulation one hundred and eleven years – this amount, at compound interest for the time, would amount to six thousand pounds; a one thousand pound note, with which Lord Cochrane paid his fine. Lord Cochrane has given vent to his feelings, by writing on the back of the note as follows: “My health having suffered from long and close confinement, and my oppressors being resolved to deprive me of liberty or life, I submit to robbery to save murder, in the hopes of living to bring the delinquents to justice. – *Grated Chamber, Kings Bench Prison, July 3d, 1815.*”

Bank-notes are subject to many mishaps; they are buried, burned, drowned, washed to pieces, and eaten.

Not many years since, a laborer in taking down a hedgerow came across a small box buried in the soil. Upon examining the contents, they were found to be bank-notes, the proceeds of a robbery, which had occurred so long previous as to be almost forgotten. It is supposed that the thieves being hard pressed by officers of the law, hid the box where it was found, and were perhaps taken and hanged for some other crime, and so their secret died with them.

It is not an uncommon occurrence for notes to be thrown into the fire along with waste paper, and burned. Sailors, who by the by, appear to have a penchant for pipe-lights worth five pounds apiece, are not the only persons who burn banknotes; they are *frequently* used to light pipes, candles, gas, etc.

Notes have been blown into a river, and although the song has it:

“For a guinea it will sink, but a *one-pound* note will float,” five-pound notes will not.

Observe that man with the rueful countenance, stands at the window of the secretary’s office; he is examining what appears to be a pellet of paper, such a one as when school-boys we used to jam into our popguns – pellets like unto this one would have them “ten-pounders”, for it is a ten-pound note, and has only been sent to the wash in a waistcoat pocket. The small lump will be placed in careful hands, and will be delicately manipulated. If the number and the date be decipherable, the note will at once be paid.

A wealthy grazier, on his return from market one day in summer, took out his well-filled pocket-book to count the contents; placing them on the drawing-room table, which stood between two windows, he was astonished to see a twenty-pound note blown out of the room. He rushed to the window only in time to see the note disappearing down the throat of his daughter's pet lamb. The animal was killed directly, and the note taken from its stomach, and sent to London, with a statement of the circumstances. It was of course much discolored; but being "all there", the grazier got his twenty pounds. [And probably had lamb for dinner, Ed.]

When a note is irrecoverably lost, the usual practice is – if the note be under one hundred pounds – to make the loser wait five years, after which time application for payment will be entertained. But, with notes of one hundred pounds and upwards, a sum equal to the amount lost is invested in consols, in the name of the Governor and Company of the Bank of England, for twenty years. During this time, the dividends, as they accrue, are paid to the loser; and at the end of the term, the stock is transferred into his name.

It may be fairly said, from the above remarks, that the Old Lady is as liberal as is consistent with safety to herself and protection to the public.

¹ The Old Lady for many years has been the popular name for the Bank of England.

(Submitted by Roger deWardt Lane, Hollywood, Florida.)

Dime Quotes and other money – The purchasing power of a dime the year I was born, from an ocean trip around the world. *Globegadder's Diary*, Ralph Parlette, Parlette-Padget Company, Chicago. 1927.

Italy – Sightseeing in the Rain – On the wharf we found men anxious to take our American money and give us the Italian lira, which is the twin brother to the franc of France, only it hasn't fallen quite so low, thanks to Mussolini. Today we get a lira for a bit over 4 cents. This lira is divided into 100 centesimi like our dollar, and thus the poor Neopolitans can have a pocketful of money at low cost. Most of the money in circulation, as in France, consists of little pink "shinplaster" bills that get dirty and torn. You get a wad of these and the balance in metal liras and cents. Five-lira bills are one size, and ten-lira bills are larger. Thus the crush of world war, while francs, liras, marks and knonen tumbled, it is interesting to note little Switzerland perched high up on the Alps kept her gold franc up to par, a bit over 19 cents [U.S.].

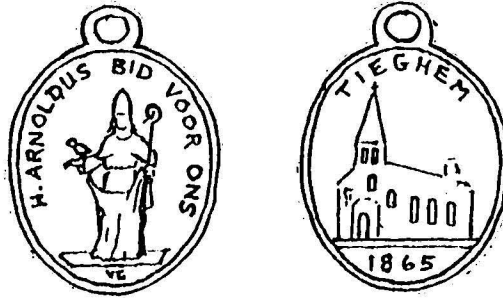
Going back to the docks we got into a horse-taxi, just for the novelty of riding Neopolitan... The half-hour ride cost us 3 lira 75 centimes, about 15 cents!

(Submitted by Roger deWardt Lane)

ST. ARNOLDUS & THE GLOBAL BEER NETWORK

Bob Forrest, Manchester, England, NI #2382

The bronze medal shown here actual size is one of those religious medals which is "self explanatory", and therefore ought to cause no problems. It names its saint (H.ARNOLDUS BID VOOR ONS = St. Arnoldus, pray for us); it tells us where it is from (TIEGHEM = Tiegem in Belgium); and it tells us its date, 1865. Yet when one turns to the standard encyclopedias of saints, none of the St. Arnolds there listed seems to fit the medal.



More than a little curious, I put "St. Arnold of Tiegem" out onto the internet. That was when things took a distinctly peculiar turn, and the Global Beer Network came into the picture. Via one of their web pages devoted to "Church and Beer" (1) the following biographical details of our saint appeared.

He was born of a noble family in Tiegem in 1040. He became a monk at the Benedictine monastery of St. Médard at Soissons in France, and was eventually made its abbot. In 1082 he was reluctantly persuaded to become the bishop of Soissons, but later resigned from this post and went on to found the abbey of St. Peter in Oudenbourg in Flanders. He died there in 1087.

A routine and rather dull tale of piety, then, until one learns that, according to legend, St. Arnoldus, during his time as bishop, travelled around Flanders, which was at that time suffering from an outbreak of plague. Apparently, as he did his rounds, he instructed the populace to drink beer instead of water, having previously blessed the local brewing vats with his trusty bishop's crozier. And lo, everyone who drank the beer was cured - or, if not quite everyone, well, one imagines that the exceptions died happily enough given the circumstances.

It is said that these miracle cures were largely responsible for the saint's canonization by Gregory VIII in 1120, and that they resulted in St. Arnoldus becoming the patron saint of brewers in Belgium - hence his appearance on the web page of the Global Beer Network. His feast day of August 18th is, of course, celebrated in more than just the usual ecclesiastical sense.

Incidentally, I later discovered that St. Arnoldus does, after all, feature in the standard encyclopedias of saints. I hadn't found him initially because he does not, as one would logically expect, feature as St. Arnold, but as a somewhat illogical St. Arnulf (2). But then I suppose that in a language that contrives to pronounce "bough" and

"cough" differently, but "their" and "there" the same, St. Arnoldus = St. Arnulf is pretty much par for the course.....

As regards the date of 1865 on the medal, this appears to relate to the building of the new chapel of Tiegem Hill. It was begun in 1860 and consecrated in 1866. The suggestion is that these medals were sold to pilgrims to help raise funds, a common practice in those days.

The significance of the bird perched on the saint's right arm remains unexplained at the time of writing. Presumably, like the raven of St. Benedict, it has a story behind it, but just what it is remains obscure.

Notes.

- (1) You can find "St. Arnoldus" via www.globalbeer.com, then "Beer-Bible" then "Church & Beer". Also to be found there are an interesting article on St. Hildegard of Bingen and hops, and another suggesting that at the marriage in Cana of Galilee (John 2.1-11), Christ turned water into beer rather than wine...
- (2) See, for example, *The Book of Saints* compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate (1994), p.62 and *Butler's Lives of the Saints* edited by H. Thurston & D. Attwater (1933), vol. VIII (August) p.184-5. Both these sources give St. Arnulf's feast day as August 15th rather than 18th for reasons which may or may not be connected with the effect of beer consumption...

Acknowledgements.

My thanks are due to Johnny Fincioen of the Santa Barbara branch of the Global Beer Network, and to his friends in the Belgian branch of the Network, for their friendly co-operation in putting together this short article.

Dime Quotes and other money – The purchasing power of a dime the year I was born, from an ocean trip around the world. *Globegadder's Diary*, Ralph Parlette, Parlette-Padget Company, Chicago. 1927.

Siam – We had [native] money in Bangkok that we couldn't read, save the lithographer's imprint, London. It is the tical, which the Americans shorted down to "tik". It is worth about 45 cents in our money, and is divided into 100 satangs. Living is pretty high in Bangkok – that is for the [foreigner]. There are upwards of 50 Americans here in this city of 800,000... A family needs a half-dozen native servants to go along at all. The manager of the Standard Oil station in Bangkok has a Simaese chef who costs him 50 ticals a month, a man of all work Chinaman who gets 45, a nurse at 40, a coolie at 30 and a laundryman at 10 working part time.

(Submitted by Roger deWardt Lane)

MEMBER NOTICE PAGE

Paul Harris, P. O. Box 1649, Agoura Hills, CA 91376, e-mail: peso@att.net: I am studying the early cob coinage of Colonial Mexico, the 8 reales of Felipe II, and Felipe III. Please let me know what coins or photos you have for sale. I also invite you to contact me if you simply have information you would like to share. I am also seeking rare Mexican numismatic literature & auction catalogs (e.g. Cayon). *All Dealings Strictly Confidential.*

IN MEMORIAN

DAVID GARRISON BRIGGS

David Briggs, a NI member since 1978, died in Meredith, New Hampshire on March 29, 2003 at age 83. He is survived by his wife, Yvonne Armande Hare, and three children, Jean Ellen, Anne Babcock and David Garrison Jr.

David graduated with a B.A. degree in Journalism at the University of Wisconsin in 1942, and immediately volunteered for the American Field Service, British 8th Army, 1942-44, and the French 1st Army, 1944-45. After the war he became a reporter for the New York and Paris Post, Paris, 1945-46; foreign correspondent for Reuters, Ltd. in Paris, London and Washington, 1946-49; editor and correspondent for United Press, Washington, 1949-52; press attaché, American Embassy, Belgrade, 1952-54; Information Officer USIA, Paris, 1954-57, Calcutta, 1957-59, and Ankara, 1959-63. He attended the National War College in Washington, D.C. in 1963-64, and then went on to Saigon, and remained there until 1966; he then accepted assignments as Counselor, Deputy Public Affairs Officer American Embassy, New Delhi, 1966-71; Chief National Security Advisory Staff USIA, 1971-74; Counselor, Public Affairs Officer American Embassy, Colombo, Sri Lanka, 1974-76, and Islamabad, Pakistan, 1976-78. David retired in 1978 to Meredith, New Hampshire.

During his tour in New Delhi, David became interested in the coinage of India, and compiled an extensive library on the sub-continent. His "Lethal Art Weapons on the coins of India and Nepal" was published in *The Numismatist* in 1973 and after his retirement he was an advisor to several modern works on India. He was a consistent contributor to the *NI Bulletin* from 1979 to 1995. He was the author of *Action Amid Ruins* published in 1945; a published poet; and was the coinage advisor for the annual Medieval Festival at Plymouth College near his home. He was an active supporter of the NI Library; providing not only numismatic material relating to India, but also keeping us current on books he felt would complement our collection. He was a delightful conversationalist, and a fine example of a true numismatist.

Granvyl Hulse, NI Librarian